

The Muslim's Belief

By

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THE CO-OPERATIVE OFFICE FOR CALL & GUIDANCE
AT AL-OLAYA, SULAIMANIAH & NORTH RIYADH



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TRANSLATOR'S FOREWARD

In the Name of Allah, Most Gracious, Most Merciful

I found this treatise of the Muslim's creed a concise and useful presentation of a very important topic. The need for this treatise, especially among the non-Arabic speaking readers, cannot be over-estimated. Therefore, I decided to transalte it and make it accessable to English readers.

I would like to draw the attention of the readers to the following points:

1. I gave the book the title **THE MUSLIM'S BELIEF** instead of the author's **'Agidat Ahl as Sunnah wa-l-Jamā'ah** which may be translated as **The Creed of the People of Sunnah and Majority.** I think my preference is justified by:
   a) The title I preferred is shorter
   b) The two titles mean almost the same
   c) The original title contains some technical terms that are not only difficult to translate, but also difficult to understand by many readers.
   d) The original title may antogonize some readers who are misinformed about the true designations of the words in the original title.
2. I provided, in parentheses after every Qur'ānic verse, the numbers of chapters and verses quoted by the author without giving their proper reference. This I deemed useful for readers who do not know the Qur'ān by heart and would like to check any of these verses.
3. Because the author, in most cases, quotes or paraphrases some of the Prophetic traditions without indicating them to the readers. I tried, whenever I could recognize these traditions, to put them in quotations and to cite in parentheses the Prophetic collections in which they are reported. In most cases I limited myself to Bukhari and Muslim collections, whenever the saying is quoted in them. If it is not in these two collections, I mention one or two of the other collections that contain the quoted saying.
4. I provided the arrangement of the text into chapters and headlines for ease of reading and understanding. I also provided a table of contents for ease of reference.

5. In translating the Qur'ānic verses quoted in this treatise, I did not follow any specific translation of the Qur'ān. I benefited from more than one, but followed my own preference.

It is my sincere desire and hope that this book would be of great help to those who consult it. Please include in your prayer all those who contributed to its present shape.

M.J.

PREFACE BY SHAIKH ABD AL-AZIZ IBN BĀZ

In the Name of Allah, Most Gracious, Most Merciful.

Praise belongs to Allah alone; peace and blessing on the last Prophet, his family and his companions.

I was introduced to the valuable and concise treatise on the Muslim's belief prepared by our brother, the great scholar, Shaikh Muhammad as-Sāleh al-Uthaimīn. I listened to it all and found that it covers the creed of the Sunnites and the main stream majority of the Muslims, in the area of the Oneness of Allah, His Attributes, the belief in the Angels, the Books and the Messengers, the Day of Judgement and in the belief of Fate and Divine Decree. He succeeded in collecting what the seeker of knowledge and every Muslim need in his belief in Allah, His Angels, His Scriptures, His messengers, the Day of Judgement and Fate. He included in his treatise useful information related to the Muslim's beliefs that are not readily available in many of the books written on these topics. May Allah reward the author, increase him in knowledge and guidance, and make this book and his other books most useful. May Allah the Hearer and the Close, bless us and him and all our brothers and make us among those who are guiding and rightly guided to call people to Allah with sure knowledge.

Dictated by 'Abd al-Aziz ibn Baz, may Allah forgive him and shower peace and blessing on our Prophet Muhammad, his family, and his companions.

AUTHOR'S INTRODUCTION

In the Name of Allah, Most Gracious, Most Merciful.

Praise be to the Lord of the universe who gives the best reward to the godfearing and the great loss to the transgressor. I bear witness that there is no God but Allah; He has no partner and possesses real sovereignty. I bear witness that Muhammad is His servant and messenger; the seal of the Prophets and the leader of the godfearing. May Allah bless him and bless his family, companions and those who follow them till the Day of Judgement.

Allah has sent His messenger Muhammad, peace be upon him, with the real guidance and the true religion as a mercy to mankind, a model for those who do good, and Allah's argument against mankind. Through Mumhammad and what was revealed to him, namely, the Qur'ān and the Prophetic sayings, Allah showed mankind all means of reforming themselves and straightening their religious and mundane affairs in sound beliefs, right conducts, fine morals, and laudable manners. The Prophet, peace be upon him, 'left his followers' on a clear straight path, only the doomed will deviate from it." (Ibn Mājah & Ahmad) His followers, the companions, their followers and those who faithfully followed them are the best of mankind. They established his law, upheld his way and held fast to it as a belief and practice, a moral and manner. By this, "They are considered the party who are victorious, on the straight path, unharmed by those who are against them till the end of the world." (Bukhāri & Muslim).

We, thanks to Allah, are following their footsteps and guided by their examples which are supported by the Qur'ān and the Prophetic traditions. We are saying this only as an announcement of Allah's blessings and clarification of what every Muslim should believe. We pray to Allah that He may keep us and our brothers on the straight path in this life and in the Hereafter and give us mercy from Him, He is the Giver.

It is because of the importance of this topic and the difference of opinions about it, that I want to briefly explain our creed — the belief of the Sunnites and the main stream Muslims **(Ahl as-Sunnah wa-l-Jamā'ah)**. This creed is the belief in Allah, His Angels, His Books, His Messengers, the Day of Judgement, and Fate whether good or bad. I pray to Allah to make this effort sincere for His sake, in agreement with His wish, and useful for His people.

M.S.U.

CHAPTER I

OUR CREED

Our creed is to believe in Allah, His Angels, His Books, His Messengers, the Day of Judgement, and Fate whether good or bad.

Belief in Allah's Lordship, Oneness, and Attributes

— We believe in Allah's Divinity, that is He is the Lord, the Creator, the Sovereign, and the Manager of all affairs.
— We believe in Allah's Godship; that is, He is the True God and every other deity is false.
— We believe in His Names and Attributes, that is He has the most magnificent Names and the sublime perfect Attributes.
— We believe in His Oneness in all this, that is, He has no associate in His Divinity, His Godship, His Names, or His Attributes. Allah says in the Qur'ān: "He is the Lord of the Heavens and the Earth and all that is in between them, so worship Him and be patient in His worship, do you know any equal to Him." (19:65)
— We believe that He is "Allah there is no God but He, the Living the Everlasting. Slumber does not seize Him, neither sleep; to Him belongs all that is in the Heavens and the Earth. Who is there that shall intercede with Him except by His permission? He knows what is before them and what is behind them, and they do not emcompass anything of His knowledge except what He wills. His Throne extends over the Heavens and the Earth; the preservation of them does not burden Him; He is the High, the Great." (2:255)
— We believe that "He is Allah, there is no god but He — the Knower of the Unseen and the Visible, He is the Most Gracious, Most Merciful. He is Allah, there is no God but He, the King, the Holy One, the Source of Peace, the Keeper of Faith, the Guardian, the Almighty, the Subduer, the Sublime. Glory be to Allah above what they associate with Him. He is Allah, the Creator, the Maker, the Shaper, His are the most beautiful Names. All that is in the Heavens and the Earth glorfies Him. He is the Almighty, the Wise." (59:22—4)
— We believe that to Him belongs the kingdom of the Heavens and the Earth: "He creates what He pleases. He gives, to whom He wills, females, and He gives, to whom He wills, males, or He couples them, males and females; and He makes whom He wills barren. Surely, He is the Knowing, the Powerful." (42:49—50).

— We believe that "There is nothing whatever like unto Him, He is the All-Hearing, the All-Seeing. To Him belongs the keys of the Heavens and the Earth. He enlarges and restricts provisions to whom He wills. Surely He has knowledge of everything." (42:11—12).
— We believe that "There is no creature that moves in the Earth but its provision depends on Allah. He knows its dwelling and its resting place. All is recorded in a clear Book." (11:6)
— We believe that "With Him are the keys of the Unseen; none knows them but He. He knows what is in land and sea; not a leaf falls, but He knows it. Not a grain in the deep darkness of the Earth, not a thing green or dry but it is in a clear Book." (6:59).
— We believe that "Allah alone has the knowledge of the Hour, sends down rain, and knows what is in the wombs. No soul knows what it shall earn tomorrow, and no soul knows in what land it shall die. Surely, Allah is All-knowing, All-aware." (31:34)
— We believe that Allah speaks whatever He pleases whenever He pleases "And Allah spoke to Moses directly." (4:164) "And when Moses came at Our appointed place, and his Lord spoke to him." (7:143) "We called to him from the right side of the Mount (Sinai), and We brought him near in communion." (19—52)
— We believe that "If the ocean became ink for the words of my Lord, the ocean would be finished before the words of my Lord came to an end." (18:109) "And if all the trees that are in the earth were pens, and the ocean (were ink), with seven oceans swelling it therefore, the words of Allah would not be exhausted. Surely, Allah is Mighty, Wise." (31:27).
— We believe that Allah's words are the most truthful in conveying information, the most just in ruling, and the fairest in conversation. He said, "The word of your Lord has been fulfilled in truth and justice." (6:115) "And who is more truthful in his word than Allah?" (4:74).
— We believe that the Qur'an is Allah's words. He literally spoke it to Gabriel who conveyed it to the Prophet, peace be upon him: "Say (O Muhammad) the Holy Spirit has brought it down from your Lord in truth." (16:102) "Truly it is the revelation of the Lord of the worlds brought down upon your heart by the Faithful Spirit so that you may be one of the warners, in a clear Arabic tongue." (26:192—5)

We believe that Allah is well above his creatures in His person and His Attributes, because He says, "He is the High, the Great."

(2:255) "He is Supreme over His servants, and He is the Wise, the All-aware." (6:18).

— We believe that He "created the Heavens and the Earth in six days, then He settled Himself on the Throne; He manages everything." (10:3) His "settling on the Throne" means that He is sitting in person on His Throne in a way that is becoming to His Majesty and greatness. Nobody except He knows exactly how He is sitting.

— We believe that He is with His creatures while He is still on His Throne. He knows their conditions, hears their sayings, sees their deeds and manages their affairs. He provides for the poor and the broken. He gives sovereignty to whom He pleases and takes away sovereignty from whom He pleases; He exalts whom He wills and He abases whom He wills. In His hand is all good and He is powerful over everything. Whoever possesses these qualitites is literally with His creatures even if He is literally above them on His Throne. "There is nothing whatsoever like unto Him; He is the All-hearing, the All-seeing." (42:11)

— We do not say as the Incarnationists among the Jahomites and others say, that is, Allah is living with His creatures on Earth. We consider whoever says this a non-believer or straying away because he attributed to Allah that does not become Him of defects.

— We believe in what His Messenger told us that He descends to the near sky before the last third of every night and says: "Who prays to Me and I will answer his prayers? Who asks Me and I will give him? Who asks my forgiveness and I will forgive him? (Bukhari & Muslim).

— We believe that He will come at the Day of Judgement to judge among His people because He said, "No indeed! when the Earth is crushed to powder, and your Lord comes down with the angels in rows after rows, and Hell is brought out that day. On that day man will remember, but what will rememberance avail him?" (89:21—23)

— We believe that He is the Doer of what He wills.

ALLAH'S WILL: UNIVERSAL AND LEGAL

— We believe that His will is of two kinds:

Universal will: through which His intention is carried out. It is not necessary that what is carried out is liked by Him. This type of will means permission, as Allah said, "Had Allah willed, they would not have fought one against the other, but Allah does whatever He desires," (2:253) and "If Allah desires to lead you astray, He is your Lord." (11:34).

Legal will: which does not necessarily entail that the execution of His desire. The will, in this case, cannot be but what He likes, as He said, "Allah wants to forgive you." (4:27)

— We believe that His universal and legal wills are part of His wisdom. Every thing He performs in the universe or requires legally from His creatures is for a good reason and according to His wisdom, whether we grasp it or it escapes our reasons: "Is not Allah the best of Judges?" (95—9), "And who is better than Allah in judgement for a people who have firm faith." (5:50)

— We believe that Allah loves His select servants and they love Him: "Say if you love Allah, follow me and Allah will love you," (3:31) "Allah will bring a people whom He will love and who will love Him", (5:45) "Allah loves the steadfast," (3:146) "And act justly, surely, Allah loves the just," (49:9) and "Do good; Allah loves those who do good." (5:93)

— We believe that Allah likes what He prescribed of good deeds and sayings and He dislikes what He prohibited of bad deeds and sayings: "If you disbelieve, surely Allah does not need you, yet He does not like disbelief for His servants; if you are thankful, this pleases Him," (39:7), "But Allah disliked their marching forth. So He kept them back, and it was said to them: "Stay with the weaklings." (9:46).

— We believe that Allah is pleased with those who believe in Him and do good deeds: "Allah is well pleased with them and they are well pleased with Him. That is for him who fears his Lord." (98:8)

— We believe that Allah is angry with those who deserve His anger among the non-believers and others: "And those who think evil thoughts of Allah, against them shall be the evil turn of fortune. Allah is angry with them." (48:6) "But whoever opens his heart to disbelief, on them is Allah's wrath and they shall have a severe punishment." (16:106).

MORE OF ALLAH'S ATTRIBUTES

- We believe that Allah has a glorious and dignified face: "There will remain the face of your Lord, majestic and splendid." (55:27)
- We believe that Allah has two generous hands: "No, both His hands are wide open; He spends how He pleases," (5:64) "They do not esteem Allah with the esteem that is due to Him. The whole Earth will be His handful on the Day of Resurrection, and the Heavens will be rolled up in His right hand. Glory be to Him and exalted is He above that which they associate with Him." (39—67)
- We believe that Allah possesses two real eyes, because He said, "And build the ark under Our eyes as We reveal." (11:37) The Prophet, peace be upon him, said, "His veil is light. Had He removed it, the sublimity of His countenance would have burnt all that His sight reached." (Muslim & Ibn Mājah) The Sunnites unanimously have agreed that His eyes are two. This is supported by the Prophet's saying about the Dajjāl (the anti-Christ) that "he is one-eyed and your Lord is not one-eyed." (Bukhāri & Muslim)
- We believe that "Eyes cannot perceive Him, but He perceives the eyes, He is the Incomprehensible, the All-aware." (6:103)
- We believe that the believers will see their Lord on the Day of Resurrection: "Upon that day some faces shall be radiant, gazing upon their Lord." (75:22—3)
- We believe that Allah has no equal because His Attributes are perfect: "There is nothing whatsoever like unto Him. He is the All-Hearing, the All-Seeing." (42:11)
- We believe that "No slumber or sleep seizes Him," (2:255) because His life is perfect and eternal.
- We believe that He does not do injustice to anybody because His fairness is perfect.
- We believe that He is not unaware of His servants' deeds because of His perfect supervision and comprehensive knowledge.
- We believe that He is capable of doing anything in the Heavens or in the Earth because of His perfect knowledge and power: "Indeed His command, when He desires a thing, is only to say to it 'Be' and it is." (36:82)
- We believe that He is free from weariness and weakness because of His super-power: "Surely, We created the Heavens and the Earth and all that is between them in six days, and no weariness touched Us." (50:38).

DESCRIBING ALLAH BY HIS REVELATION

We believe in all that He assigned to Himself or what His Messenger described Him with, of names and attributes; but we reject two concepts:

1) To say or believe that Allah's Attributes are similar to those of His creatures;

2) To say or believe that Allah's Attributes are like such and such.

— We negate all what He negated about Himself or what His Messenger negated about Him. We believe that negation implies the affirmation of a perfect opposite. We do not discuss what He or His Messenger did not mention about Him.

— We believe that following this apprach is a must because what Allah affirmed or negated concerning Himself is a statement He made about Himself. He knows Himself best, His words are most just and trustful and people cannot know everything about Him. What Allah's Messenger affirmed or negated about Him is a statement he made about Allah. Besides knowing Allah better than anyone, he is the most truthful, sincere and eloquent among people. Thus, in what Allah said and what His prophet said concerning His Names and Attributes is truth, knowledge, and clarification. Therefore, we have no execuse to reject or even hesitate in accepting it.

PART II

THE QUR'AN AND SUNNAH: SOURCES OF HIS ATTRIBUTES

All that we mentioned about Allah's Attributes whether briefly or in detail, affirmatively or negatively, is based on the Book of our Lord and the traditions of our Prophet. It also agrees with the practice of the previous generations of Muslims and the rightly guided scholars who came after them.

We believe it is obligatory to take the texts of the Qur'an and the Prophetic traditions concerning Allah's Attributes at their face value and interpret them in a way that is suitable to Almighty Allah. We reject the practice of those who twisted the meanings of these texts and understood them in a way that was not intended by Allah and His messenger.

We also reject the practice of those who made them devoid of their meanings as conveyed by Allah and His Messenger. We finally reject the approach of the exaggerationists who gave them a physical interpretation that makes Allah similar to some of His creatures.

THE QUR'AN AND SUNNAH: SOURCES OF HIS ATTRIBUTES

We know for sure that what is revealed in Allah's Book and in the traditions of His Messenger is the truth. It does not contain any contradiction: "Do they not ponder over the Qur'ān? If it had been from other than Allah, surely they would have found in it a lot of differences." (4:82)

Contradictions in statements falsify them, and this is impossible in those statements revealed from Allah and said by His Messenger, peace be upon him. Whoever claims that there are contradictions in the Qur'an, the Prophetic traditions or between the two must have wicked intention and a misguided heart. So he should repent and quit his sin. If someone imagines that there are some contradictions in the Qur'an, the sayings of the Prophet or between these two, this must be a result of his little knowledge, inadequate understanding or lack of deep thinking. Therefore, he should seek knowledge and do his best in reflection until the truth is clear to him. If after all these efforts, the truth is not clear to him, he should leave the whole matter to the One who knows it and should quit his imagination and say as those firmly rooted in knowledge say: "We believe in it, all is from our Lord." (3:7) He must know that there are neither contradictions nor differences in the Qur'an, the Sunnah or between the two.

CHAPTER III

BELIEF IN ANGELS

— We believe in the existence of the angels of Allah and that they are "honoured servants. They do not speak before He does, and they act only by His command." (21:26) Allah created them and they worshipped and obeyed Him. Those who are at His presence do not disdain to worship Him, nor do they weary." (21:19)

— Angels are concealed from us, we cannot see them. Allah may show them to some of His servants. The Prophet Muhammad saw Gabriel in his real shape with six hundred wings that covered the horizons (Bukhāri & Muslim). Gabriel took the form of a handsome human being who met Mary and exchanged conversation with her. He came to the Prophet while he was among his companions in the appearance of an unknown man who did not show any trace of long travel, with very white clothes and very black hair. He sat facing the Prophet: his knees to the Prophet's knees, peace be upon him, and his palms on the Prophet's thighs and talked with the Prophet. The Prophet later told his companions that the man they saw was Gabriel (Bukhāri & Muslim).

ANGEL'S FUNCTIONS

— We believe that the angels are assigned certain functions. Among the angels is Gabriel who is entrusted with revelation. He brings it down from Allah to whomever He wishes among His Prophets and Messengers.

Among them is Michael who is in charge of rain and plantation. Among them also is Israfil who is in charge of blowing the Horn at the time of Thunderbolting and Resurrection. Among them is the Angel of death, who takes away people's souls at the time of death. Among the angels is the one who is in charge of mountain; and Malik, the keeper of Hell.

Some angels are in charge of embryos in wombs, others are responsible for protecting the human beings and other angels are busy in recording men's deeds: two angels for every person, "when the two angels receive (his deeds), one sitting on the right and one on the left, not a word he utters but by him is an observer ready." (50:18) Some other angels are in charge of questioning the deed after he is put in his last abode. Two angels come to him and ask him about his Lord, his Religion, and his

Prophet. There "Allah confirms those who believe with the firm say, in the present life and the Hereafter, and Allah leads astray the evildoers and Allah does what He wills." (14:27)

Some of the angels are in charge of the dwellers of Paradise: "The angels enter to them from every gate, saying 'peace be upon you for that you were patient. How excellent is your final home." (13:24)

The Prophet, peace be upon him, told us that seventy thousand angels enter or pray in the Populous House in Heaven every day. They never come back to it as long as they live." (because their turn will never come) (Bukhāri & Muslim).

CHAPTER IV

BELIEF IN ALLAH'S BOOKS

— We believe that Allah revealed Books to His Messengers as proof against mankind and a guidance for the righteous workers. They purified nd taught them wisdom by these Books.

— We be e that Allah sent down a Book with every Messenger becau: He says "Indeed We sent down our Messengers with the clear signs, and We sent down with them the Book and the Balance so that people may uphold justice." (57:25)

BOOKS KNOWN

Among these Books we know the following:

1 The **Torah** which was revealed to Moses, peace be upon him. It is the greatest among the Israelites' books. "Surely, We sent down the **Torah**, wherein is guidance and light; by its laws the Jews have been judged by the Prophets who surrendered themselves to Allah, the rabbis and the doctors of law because they were entrusted the protection of Allah's book and were witnesses thereto." (5:44)

2. The **Gospel** which Allah revealed to Jesus, peace be upon him. It is a confirmation of the **Torah** and a complement to it. "And we gave him the Gospel, wherein is guidance and light and confirming the Torah before it, as a guidance and an admonition to the godfearing." (5:46) "And to make lawful to you certain things that, before, were forbidden to you." (3:50)

3. The **Psalms** which Allah gave to David, peace be upon him.

4. **Tablets of Abraham and Moses,** peace be upon them.

5. The **Glorious Qur'an** which was revealed to His Prophet Muhammad, the Seal of the Prophets. It is "a guidance to the people and clear signs of guidance and criterion between right and wrong." (2:185)

THE QUR'AN IS PROTECTED FROM CHANGE

The Qur'an is "confirming the scripture that was before it and stands as a guardian over it." Thus, by the Qur'an Allah abrogated all the previous Books. Allah has also guaranteed its protection from any play or mischievous distortion. "Indeed, We sent down the message and We will guard it." (15:9) That is because the Qur'an is a proof against mankind till the Day of Judgement.

PREVIOUS SCRIPTURES CHANGED

The previous scriptures were meant for a limited period that ended with the revelation of what abrogated them and exposed what had taken place in them of distortion and change. That is why they were not protected from corruption. They underwent distortion, addition and omission. "Some of the Jews pervert words from their meanings." (4:46) "So woe to those who write the Book with their hands, and then say, 'This is from Allah,' that they may sell it for a little price. So woe to them for what their hands have written, and woe to them for their earnings." (2:79) "Say, who sent down the Book that Moses brought as a light and a guidance to people? You put it into sheets of paper showing some of them and concealing much." (6:91) "And there is a group among them who twist their tongues with the Book, that you may think it is a part of the Book, but it is not part of the Book. And they say 'It is from Allah,' yet it is not from Allah, and they tell a lie against Allah and they know it. It is not for any human being to whom Allah has given the Book, the Wisdom and the Prophethood to say to men "Worship me intead of Allah," (3:78—70) "People of the Book! Our Messenger has come to you, making clear to you many things you have been concealing of the Book and forgive you much. A light has come to you from Allah and a glorious Book, with which He will guide whoever follows His pleasure in the way of peace, and brings them forth from darkness into the light by His will." (5:15—16)

CHAPTER V

BELIEF IN MESSENGERS

— We believe that Allah has sent to His people messengers who were "bringing good tidings and warning, so that mankind might have no argument against Allah after the messengers. Allah is All-mighty, All-wise." (4:165)

THE FIRST AND LAST MESSENGERS

— We believe that the first among the Messengers is Noah and the last is Muhammad, peace be upon them all. "We revealed to you as We revealed to Noah and the Prophets after him." (4:163) "Muhammad is not the father of any of your men, but the Messenger of Allah and the Seal of the Prophets." (33:40)

THE BEST MESSENGERS

— We believe that the best among the messengers is Muhammad, then Abraham, then Moses, then Noah and then Jesus, son of Mary. It is they who are meant by the following Qur'ānic verse: "And when We took compact from the Prophets, and from you, and from Noah, and Abraham, Moses, and Jesus, son of Mary. We took from them a solemn compact." (33:7)

— We believe that Muhammad's message, peace be upon him, includes all the merits of the messages of those dignified messengers because Allah says, "He ordained for you that He enjoined on Noah and what He revealed to you and what He enjoined on Abraham Moses and Jesus, namely, established this faith and be united in it." (42:13)

MESSENGERS ARE HUMAN BEINGS

— We believe that all messengers are created human beings who have none of the divine qualities of Allah. Allah, the Exalted, said about Noah, who was the first among them, "I do not say to you, 'I possess the treasures of Allah,' I do not know the unseen, and I do not say: 'I am an angel'." (11:31) Allah directed Muhammad who is the last among them to say: "I do not say to you I possess the treasures of Allah, nor do I know the unseen, and I do not say to you 'I am an angel." (6:50) And to say: "I have no power to bring profit or hurt for myself, but as Allah

wills." (7:188) And also to say: "I have no power to hurt or benefit you. Say none can protect me from Allah, nor can I find any refuge besides Him." (72:21—2)

— We believe that the messengers are among Allah's servants. He blessed them with the message and described them as servants, in the context of praising and honouring them. So, He says about Noah, the first among them: "You are the descendants of those whom We carried with Noah, he was a truly thankful servant." (17:3)

Allah said about the last among them, Muhammad, peace be upon him: "Blessed be He who sent down the Qur'ān to His servant, that he may warn mankind." (25:1) He said about some other messengers: "And mention our servants Abraham, Isaac, and Jacob men of might and vision." (38:45) "And remember our servants David who was a mighty and penitent man." (38:17) "And to David, we gave Soloman, he was an excellent and penitent servant." (38:30)

Allah said about Jesus, son of Mary: "He is only a servant whom We blessed and We made him an example to the children of Isreal." (63:59)

— We believe that Allah concluded all messages with the message of Muhammad, peace be upon him, to all people because Allah said: "Say, 'O mankind, I am Allah's messenger to you all. To Him belongs the Kingdom of the Heavens and the Earth; There is no god but He. He ordains life and death. So believe in Allah and His messenger, the unlettered Prophet who believes in Allah and His words. Follow him so that you may be rightly guided." (7:158)

ISLAM: THE UNIVERSAL AND FINAL MESSAGE

— We believe that the **Shari'ah** of the Prophet Muhammad, peace be upon him, is the religion of Islam which Allah has chosen for His servants and does not accept from anyone other religion, because Allah, the Exalted, said, "Surely, the true religion in Allah's sight is Islam," (3:19) and He also said, "Today I have perfected your religion for you and I have completed my favour upon you, and I have chosen Islam to be your religion." (5:3) And "whoever desires a religion other than Islam, it will never be accepted from Him, and in the Hereafter he will be among the losers." (3:85)

— It is our opinion that whoever claims the acceptability of any existing religion today — other than Islam — such as Judaism, Christianity and so forth, is a non-believer. He should be asked to repent, if he does not, he must be killed as an apostate because he is rejecting the Qur'an.

It is also our opinion that whoever rejects the universal message of Muhammad, peace be upon him, is rejecting the message of all messengers, even if he claims that he believes and follows his messenge . Allah, the Exalted, said: "Noah's people rejected the messengers." (26:105) Thus, Allah considered them rejecting all the messengers despite the fact that there was no messenger before Noah. This is also clear from the following verses:

"Those who disbelieve in Allah and His messengers, and wish to make division between Allah and His messengers, and say: 'We believe in some and disbelieve in others,' wishing to take a midway course. Those indeed are the unbelievers, and We have.prepared for the unbelievers a humiliating punishment." (4:150—1)

— We believe that there is no prophet after Muhammad, Allah's Messenger, peace be upon him. Whoever claims prophethood after him, or believes in anyone claiming it, is a disbeliever because he is rejecting Allah, His messenger, and the Muslims' consensus.

THE RIGHTLY GUIDED CALIPHS

— We believe that the Prophet, peace be upon him, had rightly-guided successors who carried out his **Sunnah** in spreading knowledge, calling to Islam and managing the Muslims' affairs. We believe that the best among them and the most entitled to Caliphate was Abū Bakr as-Siddīq, then 'Umar Ibn al-Khattab, then 'Uthman Ibn 'Affan, then 'Ali Ibn Abī Tàlib, may Allah be pleased with them all. Thus their succession to the Caliphate was according to their virtues. Allah, the Exalted, who possesses the infinite wisdom, would not appoint a ruler over the best of generations unless he was the most superior among them and had the best claim to Caliphate.

— We believe that the inferior among those rightly guided companions can be superior in a specific virtue to those who are better than him, but he does not deserve absolute superiority because the elements constituting superiority are varied and numerous.

— We believe that the Muslim **Ummah** is the best among nations, and

Allah, the Dignified and Exalted, has blessed it because He said, "You are the best nation ever brought forth for mankind, enjoining what is right and forbidding what is wrong, and believing in Allah." (3:110)

THE PROPHET'S COMPANIONS

— We believe that the best among the Muslim **Ummah** are the Prophet's Companions, then their followers, and those who followed them.
— We also believe that a group of this **Ummah** will always remain victorious on the right path, unharmed by those who let them down or those who oppose them, until the Day of Judgement.
— We believe that the disputes that took place among the Prophet's Companions were the result of sincere interpretations they worked hard to reach. Whoever was right among them would be rewarded twice, and whoever was wrong among them would be rewarded once and his mistake would be forgiven.
— It is our opinion that we should stop talking about their mistakes and mention what they deserve of beautiful praise. We should purify our hearts from hatred and malice against any of them, because Allah said about them, "They are not equal: those among you who spent and who fought before the conquest of Makkah. Those are higher in rank than those who spent and fought afterwards. But to all Allah has promised a great reward." (57:10) And Allah said about us, "And those who came after them say: our Lord, forgive us and our brothers who preceded us in faith, and do not put in our hearts any malice against those who have believed. Our Lord, You are the most Kind, most Merciful." (59:10)

CHAPTER VI

BELIEF IN THE DAY OF JUDGEMENT

— We believe in the Final Day, which is the Day of Judgement, when people will be resurrected alive to remain in the abode of enjoyment or in the abode of severe punishment.

BELIEF IN RESURRECTION

— We believe in Resurrection which is Allah's bringing to life all the dead when Israfil blows the Horn for the second time, "And the Trumpet shall be blown and all who are in the Heavens and who are in the Earth shall fall down fainting except those that Allah shall spare. Then, it shall be blown again and they shall rise gazing around them." (39:68) People will stand up from their graves, answering the call of the Lord of the Universe. They are going to be bare-footed, naked, and uncircumcised, "As We started the first creation, so We shall bring it back again. This is a promise from Us, so We shall assuredly fulfil it." (21:104)

BELIEF IN RECORDS & SCALES

— We believe in the records of deeds that will be given to people in their right hands or behind their backs, in the left hands: "As for him who is given his book in his right hand, he shall surely receive an easy reckoning and he will return to his family rejoicing. But as for him who is given his book behind his back, he shall call for destruction on himself and will burn in a Blazing Fire." (84:7—12) "Everyman's work We have fastened on his own neck, and on the Day of Judgement We shall bring out for him a book which he will see spread open, saying, 'Read your own book!' Enough for you this day that your own soul should call you to account." (17:13—14)

— We believe that scales of deeds will be set up on the Day of Judgement and no soul shall be wronged. "Whoever has done an atom's weight of good shall see it." (99:708) "Those whose scales are heavy, they are the successful; but those whose scales are light, they are the ones who have lost their souls in Hell dwelling forever. The Fire will burn their faces, and there they will be gloomy with lips displaced." (23:102—4) "He that does a good deed shall be rewarded ten times the like of it, and he that does

evil shall only be rewarded the like of it, and they shall not be wronged." (6:160)

THE PROPHET'S INTERCESSION

— We believe in the special great Intercession of the Prophet Muhammad, peace be upon him. He will plead with Allah, after His permission and on behalf of mankind, to judge among His servants when they suffer from worries and troubles which they cannot bear. They will go to Adam, then Noah, then Abraham, then to Moses, then to Jesus and finally to Prophet Muhammad, peace be upon him.

— We believe in the intercession which concerns some believers who were to be taken out from the Fire. This mediation is granted to the Prophet Muhammad, peace be upon him, and to others among the Prophets, the believers, and the angels.

— We believe also that Allah will save from Hell some people among the believers without the intercession of any one, but by His grace and mercy.

THE PROPHET'S POOL

— We believe in the Pool of the Prophet, peace be upon him, the water of which is whiter than milk and sweeter than honey and better in fragrance than musk. Each of its length and width is the distance of a month-travel. Its glasses are as stars in beauty and number. The believers among the Prophet's followers come to take from this great cistern a drink after which they will never be thirsty.

THE STRAIGHT PATH

— We believe in the Straight Path (**Sirat**) set up over Hell. People pass over it according to their deeds: the first of them as fast as lighting, then as fast as wind, then as fast as birds, and then as running men. The Prophet will be standing on the Path, saying, "Lord, Save! Save!" Some people's deeds will fall short. Some of them will come crawling. At both sides of the Path there are hooks that are designed to take whom Allah wills: some are saved but bruised; others are thrown into Hell. (Bukhāri & Muslim).

— We believe in all that is mentioned in the Qur'ān or the Prophetic sayings concerning that day and its horrors, may Allah save us from them.

— We believe in the intercession (**shafā'ah**) of Prophet Muhammad, peace be upon him, for the people of Paradise to enter therein. This intercession is exclusively limited to the Prophet Muhammad, peace be upon him.

BELIEF IN PARADISE & HELL

— We believe in Paradise and Hell. Paradise is the abode of enjoyment which Allah, the Exalted, prepared for the righteous. The blessing they enjoy there, no eye has ever seen, no ear has ever heard of, and no human being has ever thought of: "No soul knows what comfort is kept hidden for them, as a reward for their deeds." (32:17) Hell is the abode of punishment which Allah has prepared for the unbelievers and the evildoers. The torture and horror in it cannot be imagined. "Surely, We have prepared for the evildoers a fire, whose pavilion encompasses them. If they call for help, they will be helped with water like molten copper which will scald their faces. How dreadful a drink and how evil a resting-place!" (18:29)

— Both Paradise and Hell are existing now and they will never perish. "Whoever believes in Allah and does righteousness, He will admit him to Gardens beneath which rivers flow, to dwell therein for ever. Allah had indeed made for him an excellent provision." (65:11) "Certainly, Allah has cursed the unbelievers and prepared for them a blazing Fire to dwell therein forever, they shall find neither protector nor helper. On the day when their faces are turned about in the Fire, they shall say "Would that we had obeyed Allah and obeyed the Messenger!" (33:64—6)

— We confirm Paradise to whom it is confirmed in the Qur'ān or the Prophetic traditions either by name or description. Among those who are granted Paradise and mentioned by names are Abū Bakr, 'Umar, 'Uthmān, 'Ali and others who were specified by the Prophet, peace be upon him (Bukhāri and Muslim). Among those whom we confirm to enter Paradise because they fit the description are the faithful and the pious.

— We likewise confirm Hell to whom it is confirmed in the Qur'ān and the sayings of the Prophet, whether in name or description. Among those who are mentioned by names to be in Hell are Abū Lahab, 'Amr Ibn Luḥai Al-Khuza'i and others (Bukhāri & Muslim). Confirmation of Hell which is based on description includes every unbeliever, polytheist or hypocrite.

BELIEF IN WHAT HAPPENS IN THE GRAVE

— We believe in the Trial of the Grave, which is the questioning of the dead person in his grave about his Lord, his religion and his Prophet. There "Allah confirms those who believe with the firm say, in the present life and the Hereafter." (14:27) The believer will say: "Allah is my Lord, Islam is my religion, and Muhammad is my Prophet." The unbeliever or the hypocrite will say, "I don't know, I heard the people saying something and I said it."

— We believe in the comfort of the grave for the believers. "Those whose lives the angels take in state of purity, saying 'peace be on you; enter Paradise for what you were doing'." (16:32)

— We believe in the punishment of the grave for the transgressing unbelievers: "If you could only see when the evildoers are in the agonies of death and the angels are stretching out their hands, saying, 'Give up your souls! Today you shall be rewarded with the punishment of humiliation for what you used to say untruly about Allah, and for scornfully rejecting His signs." (6:93) The sayings of the Prophet are numerous and well-known in this area. A Muslim must believe in all that is reported in the Qur'ān and Prophetic traditions concerning the unseen matters. He should not contradict it by his worldly experience because the affairs of the Hereafter cannot be measured by the affairs of this life. The difference between them is very great. Allah is the source of help.

BELIEF IN FATE AND DIVINE DECREE

— We believe in Fate, whether good or bad, which Allah has measured and ordained for all creatures according to His previous knowledge and as deemed suitable by His wisdom.

LEVELS OF BELIEF IN FATE

— Belief in Fate has four levels:

The first level is **knowledge:** We believe that Allah, may He be exalted, knows everything. He knew what had happened and what will happen and how it will happen. His knowledge is eternal. He does not acquire a new knowledge nor does he forget what He Knows.

The second level is **Recording:** We believe that Allah has recorded in the Secured Tablet **(al-Lawḥ al-Maḥfūdh)** whatever is going to happen until the Day of Judgement. "Did you not know that Allah knows all that is in Heaven and Earth? Surely that is in a Book. Surely that for Allah is an easy matter." (22:70)

The third level is **Will:** We believe that Allah has willed everything in the Heaven and Earth. Nothing happens except by His will; whatever He wills, will take place; and whatever He does not wish, will not take place.

The fourth level is **Creation:** We believe that "Allah is the Creator of all things; He is the Guardian over all things, and to Him belong the keys of the Heavens and the Earth." (39:62—3)

The fourth level include whatever Allah Himself does and whatever His creatures do. So, all that people perform of sayings, deeds, or omissions are known to Allah and He has recorded them, willed them and created them, "To those among you who will to be upright. But you shall not will except as Allah wills, the Lord of the Worlds." (81:28—9) "And has Allah willed they would not have fought one against the other; but Allah does whatever He desires." (2:253) "Had Allah willed, they would not have done so, but leave them alone and their false inventions." (6:137) "And Allah created you and what you do." (37:96)

MEN'S FREEWILL

— We believe, however, that Allah has granted man a power and a freewill by which he performs his action. That man's deeds are by his power and freewill can be proven by the following points:

Firstly, Allah's saying, "So approach your fields (wives) when and how you will." (2:223) "Had they desired to go forth, they would have made some preparation for it." (9:46) In these verses Allah affirmed for man "a going forth" by his will and "a preparation" by his desire.

Secondly, directing man to do or not to do. If man has no freewill and power, these directions mean that Allah is asking man to do that which he cannot. This proposition is rejected by Allah's wisdom, His mercy and His truthful statement in the verse "Allah does not charge a soul beyond its capacity." (2:286)

Thirdly, Praising the virtuous for his deeds and blaming the evildoer for his actions and rewarding each of them with what he deserves. If the action is not done by the individual's freewill, then praising the virtuous is a joke and punishing the evildoer is an injustice, and Allah is, of course, free from joking and being unjust.

Fourthly, Allah has sent messengers who are "bearing good tidings, and warning, so that mankind might have no argument against Allah after the messengers." (40:165) If the individual's action is not performed by his freewill, his argument is not invalidated by the sending of messengers.

Fifthly, every doer of actions feels that he does or does not do a thing without any coercion. He stands up and sits; comes in and goes out; travels and stays by his own freewill without feeling anybody forcing him to do any of these actions. In fact, he clearly distinguishes between doing something of his own freewill and someone else forcing him to do that action. The Islamic law also wisely distinguishes between these states of affairs. It does not punish a wrong-doer for an action done under compulsion.

NO EXCUSE IN FATE FOR SINNERS

— We believe that the sinner has no excuse in Allah's Divine Decree because he commits his sin by his freewill, without knowing that Allah has decreed it on him. That is, because no one knows Allah's decree before it takes place: "No soul knows what it will earn tomorrow." (31:34) How can it be possible, then, to present an excuse that is not known to the person who is advancing it when he commits his offence? Allah invalidated this type of argument in His saying: "The idolaters will say 'Had Allah willed, we would not have been idolaters, neither our fathers, nor would we have forbidden anything.' So did the people before them cry lies until they tasted our might. Say: 'Have you any proofs that you can show us? You follow nothing but assumption, and you are lying." (6:148) We say to the sinner who is using Divine Decree as an excuse: 'Why did not you perform deeds of obedience assuming that Allah has decreed them upon you since there is no difference between them and sins in being unknown before they happened from you? That is why when Prophet Muhammad told his companions that everyone's position in Paradise or Hell has been assigned, they said: "Should not we rely on this and stop working?" He said: "No, work and every one will be directed to what he is created for." (Bukhāri & Muslim)

We may say to the sinner who is trying to find excuse in Divine Decree: "Suppose, you want to travel to Makkah. There are two roads that may take you there. You are told by a truthful person that one of these roads is dangerous and difficult, the other is easy and safe. You will

take the second one. You will not take the first road and say it is decreed upon me. If you did, people would consider you crazy.

We may also say to him: "If you are offered two jobs, one of them is higher in salary. You will certainly take the one with the higher salary. How come do you choose what is lower in the Hereafter and use Divine Decree as an excuse?"

We may further say to him: "We see you when you are inflicted with a disease, you knock every physician's door looking for treatment and bearing whatever pain that may result from surgical operations and the bitterness of medicine. Why do not you do the same when your heart is spiritually sick with sins?"

EVIL NOT ATTRIBUTED TO ALLAH

— We believe that evil should not be attributed to Allah because of His perfect mercy and wisdom. The Prophet said: "And evil is not attributable to You." (Muslim) Thus, Allah's decree by itself has no evil whatsoever because it is coming from mercy and wisdom. Evil may, however, result from some of His decrees, because the Prophet said in the supplication for **gunūt** which he taught to al-Hasan: "And protect us from the evil of what You decreed" (Tirmithi & Others) Here, the Prophet attributed evil to what He decreed. Despite this, evil in His decree is not pure evil. It is rather evil in one respect, good in another or it is evil in one case, and good in another. Thus, corruption in the land resulting from drought, disease, poverty and fear is evil, but it is good in another respect. Allah, the Exalted said: "Corruption has appeared on the land and sea for what men's hands have earned. Allah has ordained this for men, so that they may taste some of what they have done, in order that they may turn back (from evil)." (30:41) Cutting off the thief's hand or stoning the adulterer is an evil thing for the thief and the adulterer, but it is good for them in one respect because it is a purification for them so that the punishment of this life and the Hereafter are not combined for them. It is also good in another respect. The application of these punishment is a protection of property, honors, and relationships.

CHAPTER VIII

FRUITS OF FAITH

This sublime belief which includes those great principles bears numerous and useful types of fruits for whoever believes in it.

Virtues of Belief in Allah:

Belief in Allah, His Names and His Attributes instils in the individual Allah's love and His glorification that result in performing Allah's instructions and avoiding His proscriptions which are the means of achieving ultimate happiness in this life and the Hereafter for the individual as well as the society. "Whoever, male or female, does righteous deed, while believing, We shall assuredly grant him a goodly life, and We shall reward them according to the best of their deeds." (16:97)

Virtues of Belief in the Angels:

Firstly, appreciating the Dignity of Allah, His might and His sovereignty.

Secondly, gratitude toward Allah because He puts some of the angels in charge of His servants, recording their deeds and other things that benefit them.

Thirdly, love and admiration for the angels because of what they are doing, namely, worshipping Allah in the best possible manner and praying for the believers.

Virtues of Belief in the Books:

Firstly, appreciating Allah's mercy and care for His people in that He sent down a Book to every nation for their guidance.

Secondly, appreciating Allah's Wisdom because He revealed in these Books to every nation what suit them. The glorious Qur'ān is the final among these Books and it is suitable to all people at all times until the Day of Judgement.

Thirdly, showing gratitude for Allah's mercy in revealing these Books.

Virtues of Belief in Messengers:

Firstly, appreciating Allah's mercy and care for His prople for sending them those great messengers to guide them to the straight Path.

Secondly, thanking Allah for this great favour.

Thirdly, loving and respecting the Prophets and praising them in what they deserve because they are Allah's messengers and His choice among

His people. They worshipped Allah according to the best of their ability, conveyed His message to mankind, gave sincere advise to them and bore patiently whatever hurt they received.

Virtues of Belief in the Day of Judgement:

Firstly, endeavor to obey Allah to get the reward of that day and to avoid His disobedience for fear of His punishment.

Secondly, a consolation for the believer for whatever he misses of worldly enjoyment by what he hopes to gain of blessings and reward of the Hereafter.

Virtues of Belief in Fate and Divine Decree:

Firstly, dependence on Allah when doing any action because both the cause and effect are the result of Allah's decree.

Secondly, ease of mind and comfort because when the individual knows that everything is by Allah's decree and that mishaps are going to take place anyway, his soul will be at ease and his heart will be satisfied with Allah's decree. No one has more comfortable life, worry-free soul, and stronger confidence than a believer in Fate.

Thirdly, freedom from arrogance when a goal is achieved because this is a blessing from Allah through what He decreed of the causes of good and success. The individual should thank Allah for that and free himself from arrogance.

Fourthly, freedom from worry and boredom in case of failure or mishap because that is by Allah's decree who possesses the Heavens and the Earth. Since that is going to happen anyway, the individual should be patient and hope for the reward from Allah.

Allah points to the last two virtues by the following verse:

"No misfortune can happen on earth or in yourselves but is recorded in a decree before We bring it into existence, that is really easy for Allah; that you may not grieve for what escapes you, nor rejoice in what has come to you. Allah does not love any vainglorious boaster." (57:22—3)

We pray to Allah, the Exalted, to reward us for this belief, to realize for us its fruits, to increase our blessings, to keep us on the Right Path to which He has guided us, and to bestow on us a blessing from Him, He is indeed the Giver. Praise and gratitude be to Allah, the Lord of the Worlds and peace and blessings be on the Prophet Muhammad, his family, his Companions, and those who rightly follow them.



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تأليف فضيلة الشيخ

محمد بن صالح العثيمين رحمه الله

THE CO-OPERATIVE OFFICE FOR CALL & GUIDANCE
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